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and by this act he rose superior to priest and soldier, and to that vast multitude thirsting for blood.

**PROMISE.**—Having administered proof to his fellow in crime the crucified malefactor turned to Jesus, whom he had admitted and defended. He saw in Him his only hope. He was far from distant, and the future was dark and dull. There seems to have come suddenly to his mind a conception of the larger and more exalted mission of Jesus, as one able to save even beyond the grave. Faith springs from the exclaim: "Remember me when thou comest into thy kingdom." There has been much diversity of opinion


governing the meaning of this prayer. Without doubt, whatever else was included in this cry was not an intention of the dying man to seek comfort in his heavenly Father. His cry was not in vain. (John vi, 27). In reply of Jesus was full of comfort, "Today shalt thou be with me in paradise." This illustrates the extreme reach of mercy. Man may find pardon in the last hour of life. And yet this is not a ground for boasting or boasting. For though a criminal, the man was not deeply sunken in sin. Speaking of these two malefactors a quaint writer has remarked, that "one was near to heaven yet turned aside to hell, while the other was near to hell."

**PHENOMENA.**--Three hours after the sun's nails pierced the hands and feet of Jesus, a nature took on its sombre garb, expressive of sympathy with its Lord. Though the sunbeams melted in the meridian his face was darkened and his light was withdrawn. As if an eclipse, as some have endeavored to show, but a supernatural shutting in of the orb of day. The whole land was enveloped in darkness for three hours, until the ninth hour, as the Jews reckon time, or 3 o'clock. Then the darkness ceased, and the sun and the rocks were rent, and the tombs were opened. (Matt. xxvii, 51-52.) The veil of the temple, drawn across the holy place,

was rent from top to bottom, signifying the tearing down of the ceremonial of the old dispensation, which was a well-earned partition between Jews and Gentiles, and part forever after man might come boldly to a throne of grace. These phenomena cast consternation into the hearts of all, extorting a confession from the centuries, "Alas, Alas, Alas!" late and unexpected, but valuable testimony. It is well known, close of these phenomena that Jesus, having been six hours on the cross, cried with a loud voice, "Father, into thy hands, I commend my spirit," and gave up the ghost. (John x. 35.)

for: It was predicted and explained in advance by the Master himself to His ignorant followers. (Matt. xvi, 21.) It was established again, after the resurrection, by the Emma after the resurrection. (Luke xxiv, 46.) It was in accordance with prophecy. (Isa. llii, 8, 9), and through the illumination of the Holy Spirit this death became the fundamental theme of the gospel (1 Cor. i, 23-24), the ground of apostolic mission (Rom. i, 16), the only way and means of reconciliation between God and man. (Rom. v, 10.) The cross, once the instrument of death, is now the emblem of Christianity. "Must Jesus bear the cross alone, and all the world go free?" Nay.

Him. (Matt. xvi, 24.) The crucifixion of the body prepares for the life of the spirit. (Gal. ii, 20.) By His death He became the captain of salvation (Heb. ii, 10), and the attractive force of the moral world. (John xii, 32.) And though it be a hard saying, there is no holier ambition for any than to be "made conformable unto His death." (Phil. iii, 10.)



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